HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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SLAVERY.

[From the Ohio Observer.]

Address of Rev. Jarvis Gregg,

Professor in the W. R. College, delivered before the Hudson Anti-Slavery Society, on Thursday evening, the 7th ult.

Resolved, That we contend only for great first principles, and rely for the success of the cause of abolition entirely on *the power of truth* and *the blessing of God.*

MR. PRESIDENT,

Men who have long been tossed upon a boisterous sea, feel a peculiar sensation of delight, when they are permitted to set foot upon firm land. They experience a sense of security, which is inexpressibly grateful. They enjoy a confidence of safety, which may be felt, but which cannot be described. So is it with the man, who, having been long tossed upon the waves of expediency and worldly policy, and driven by the winds of popular opinion, at length plants his feet upon the rock of eternal principles. He feels that his foundation standeth sure. He rests upon it without fear. He knows that it is firm, and can never be removed or shaken.

Such confidence it is the privilege of all true abolitionists to possess. Their principles are eternal and immutable. They depend upon the spiritual nature of man, and are as permanent and unchangeable as reason itself. They are simply these; that man is a spiritual and moral being, created for noble purposes, the love, service, and worship of God, and may not therefore be converted into a mere brute instrument; that slavery, the essence of which is that it destroys the sacred distinction between persons and things, is sin; that it is the duty of every man to pray and labor by every virtuous means for its entire abolition. On these principles abolitionists may surely stand. They are as certain as the first truths of morals. They are as absolute and as sure as the intuitions of reason. If they are not true, then nothing is true. If they are not true, then faith is a fond fancy; principle, pretence; truth, a dream; and neither truth, principle, nor faith are worth an effort or a thought.

The resolution, which I have read, asserts, that we contend only for great first principles, and rely for the success of our cause entirely on the power of truth and the blessing of God. I have no doubt that this resolution expresses the real sentiment and feeling of every true-hearted abolitionist among us; and I earnestly desire its unanimous adoption for two reasons;

1. That we may, if possible, disabuse some honest minds of their prejudices against us.

2. That we may meet certain unfounded and injurious calumnies that are raised against our policy and measures.

It is supposed by some honest and good men, that we are tenacious of unessential points; that we are strongly attached to certain phrases and forms of expression; that we are disposed to contend earnestly for mere words. Now I wish to deny publicly on my own behalf, and procure a public denial on the part of abolitionists generally, of this charge of fanaticism and bigotry. It is unfounded and injurious. We entertain no such narrow views. We are not engaged in a mere verbal controversy. We are not tenacious of unimportant points.—(Do I not speak the sentiments of this society?) We contend only for great principles. We are willing to compromise any thing but truth. We are ready to concede every thing but our fundamental principles. We are tenacious only of things, not of words. We have no desire to promote error either in matter or form. Truth is both our rock and our quarry; we mean to build on it, and from it. It is both our citadel, and our weapon of offence and defence; we intend to defend only the truth, and defend it by the truth. It is our wish to promote those principles, and only those principles, which are eternal and immutable. If we can but procure their universal adoption, the end we have in view will be attained. If such principles are once heartily believed and received by the whole nation, it is all we desire or seek. Abolitionists may have erred in the statement of their principles, and so have exposed themselves by unguarded language to the objections of captious adversaries.—But they do not at heart hold any principles that are not sound. They are not Jacobins or Agrarians, or Levellers. They do not oppose any institutions, that are not wrong. They have no intention or wish to unsettle or disorganize society. They are attached to law, order, and civil government, and desire that their blessings may be extended to *all without distinction.* We will not vouch for the political orthodoxy of every individual abolitionist in the land; but for ourselves, and the great body of our brethren, we boldly repudiate the charge of holding unsocial and levelling doctrines which is brought against us. We would establish law; equal, impartial, universal law. We would promote order; just, equitable, righteous order. We would strengthen civil government; legal, constitutional, inoppressive government. We are not RADICALS. We demand the abolition only of that, which is confessedly wrong; of a system, which is only and always iniquitous and oppressive; of an institution, which is only evil and that continually; not evil merely in its abuses and occasional rigors but evil in its very nature; radically evil; evil in its mildest forms, and under every meliorating circumstance and condition, with which it can be invested.—We are not tenacious of terms; we care not about phrases. We go for principles; we insist upon absolute and essential truths.—We will unite with all, who will heartily denounce and oppose the sin against which we contend, in the adoption of any words or expressions, that will adequately convey the ideas.

Again, it is supposed by some honest and good men, that we are too much attached to *certain men*, and disposed to sanction all their errors.

Now we do not deny, that we are inclined to defend those who have stood in the forefront and hottest of the battle, against unjust aspersions and unfounded calumnies. And when we reflect on the diseased state of the public mind, the extreme apathy and deadness, which have prevailed in relation to this whole subject, we sometimes doubt whether *blisters* were not necessary; whether some external inflammation must not have been excited, before effectual healing plasters could be applied.

But seriously: we do not approve, we regret and condemn whatever has been wrong in this controversy, whether in friends or foes. We do not justify or sanction the errors or crimes of any men, or body of men. If any have defended the right cause, (and we think some have done so,) as the friends of Job defended the justice of God, partially and uncharitably, we will award to them the same condemnation, which was awarded by the Supreme Judge to those ancient advocates and defenders of truth; "My wrath is kindled against you, because ye have not spoken of me *rightfully*." We do not identify ourselves with any man, or hold ourselves responsible for the "sayings and doings" of any man. We do not give up our individuality of opinion or action, by becoming Abolitionists. We adopt, indeed, the *general creed* of the Anti-Slavery Society; but we hold ourselves free to censure or approve particular sentiments or acts, as truth and righteousness may require. We distinctly disclaim this charge which is preferred against us. We wish it to be clearly understood that we go for *principles*, not men; and we cordially invite all, who agree with us in our fundamental principles, to unite with us in maintaining and promoting them.

But the resolution further asserts, that we rely for the success of our cause entirely on the power of truth and the blessing of God.

It is said by some, who oppose us, that we depend for success, not upon truth, but upon a party organization; that we do not seek so much the accomplishment of the great object, at which we profess to aim, as the triumph of the Anti-Slavery Society; that it is our policy to overcome all opposition by arraying a strong public sentiment against our opponents, and overwhelming them with odium, rather than by convincing them. Now we deny these charges. They are not founded in truth. We do not support the A. S. Society upon party grounds. We have no desire that it should triumph, except in so far as its triumph will involve the triumph of right principles. We have no wish to compel any one to join us against his convictions. We desire every one to act conscientiously. We repel utterly the charge of fanaticism, that is thus brought against us. We support the A. S. Society, for the same reasons that we support the Temperance Society;—because union is strength; because voluntary associations have been found to be the most efficient means of moral reform. We do not rely upon the mere organization, but upon the truth, which is brought to bear, by means of the organization, upon the public mind. We support the Association, because it is the most effectual *preacher of the truth.* If any feel themselves laboring under public odium, because they do not see, or will not acknowledge and avow the truth, it is their own infelicity, and not the fault of an organized and embodied virtuous public sentiment. A wicked man would experience the same difficulty in heaven.

Such are our views of associated action. We do not rely upon it at all, except as a mere means of proclaiming more loudly and effectually the truth. Our ultimate dependance is on the *truth itself*, and the *blessing of the God of Truth.* We feel that this dependance is not misplaced. We confidently trust in the temper and proof of our armor. We know that it is mighty through God to the pulling down of strong holds.—We believe that "truth is mighty, and will prevail." The fortresses of sin will crumble before it, like the walls of ancient cities before the engines of modern war; giant vices, clad in the mail of ancient prejudice, will fall prostrate before it, like Goliath before David; and corrupt opinions melt away before it, like dank and deadly vipers before the sun. I cannot better express my sense of the excellence and majesty and power of *Truth*, than in the language of an unknown and uninspired, but eloquent Jew; "Great is the truth, and stronger than all things.—All the earth calleth upon the truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing. As for the truth, it endureth and is always strong; it liveth and conquereth forever more. And she is the strength, kingdom, power and majesty of all ages. BLESSED BE THE GOD OF TRUTH."

Since the delivery of the above the Western Reserve College Anti-Slavery Society, have held a meeting, at which the following resolutions were unanimously adopted, and an address delivered by one of its members. We are glad to see such evidence of life and interest in the cause of abolition at Hudson, and particularly in the college.

Resolved, That it is the imperious duty of Christians, and pre-eminently of Christian students, to give to the subject of slavery such an investigation as will lay the foundation for correct sentiment and enlightened action with regard to it.

Resolved, That we feel for the welfare of the slaveholder as well as the slave, and that his condition is an additional reason why abolitionists should increase their efforts.

Resolved, That we regard the threats of the south to dissolve the Union as mere tyrannical menaces against the dissemination of truth; and that such opposition constitutes no reason why abolitionists should falter in their course.

Petitions to Congress.

In the prosecution of the duties assigned them, the Board have procured printed copies of memorials on the subject of slavery in the District of Columbia, addressed to Congress, and prepared others on the same subject, addressed to the Legislature of this State,—taking measures to afford every adult within the limits of the society an opportunity to sign them. The petition of males addressed to the Legislature, was signed by 332 persons; and that of males to Congress, by 336;—the petition of females to the Legislature, by 420; and that of females to Congress, by 426. The memorials addressed to the Legislature, were presented at the last session—received, and submitted to the consideration of a committee, who made a favorable report. They elicited some discussion, but their prayer was not granted.—Those addressed to Congress, were committed to the care of William Slade, the Representative from this district, to be by him presented to that body. Doubtless they will receive the same treatment that many others have already received;—that is to say, they will be rejected, or received only to be suppressed. But this should not discourage us; for it is only what might have been expected; nay, it should not prevent the circulation of one memorial, nor suppress a single name. The philanthropists of Great Britain would never have achieved the accomplishment of that glorious enterprise, the abolition of slavery throughout the British dominions, had they turned their back to the enemy, and abandoned the warfare, on their first attack. But this they could not, this they did not do—they persevered; year after year, they petitioned Parliament for the abolition of colonial slavery; *increasing* their memorials in number and weight of character, as they succeeded in mutiplying converts to the cause; till the tables of Parliament became literally burthened with their weight. And what did it do? Why, every breeze that blows from British Islands now whispers the result. It abolished slavery. It made 800,000 freedmen of as many slaves; and rescued MILLIONS—their posterity, from the dreadful condition of hopeless, hereditary bondage.

Let us, then, follow their example. Let us petition, and continue to petition, till those who are now deaf, to our entreaties, shall, like the "unjust judge" be induced to listen,—and, listening, be made to understand their duty,—and understanding this, be constrained to act;—till they shall answer the prayer of our petitions, by abolishing slavery and the slave-trade, in all those portions of our country where they exist, over which Congress has the right of legislation. But, aside from its tendency, ultimately to induce favorable action on the part of that body, the measure of petitioning Congress is doing much good. The discussion which has been elicited by this means in the halls of our national legislature during the present session, is exerting upon the subject of slavery a direct and favorable bearing;—it is extending an irresistible moral influence in aid of the Anti-Slavery cause, throughout the length and breadth of the land; for wherever the reports of the proceedings in Congress, are circulated and read, there will a knowledge of the doings in relation to those petitions be extended; and this circumstance will serve to stir up the spirit of inquiry in relation to our objects, our principles, and measures, in many places, where the merits of the Anti-Slavery Society have heretofore been but little known. Were there no other inducement to the discharge of this important duty; were there no other favorable result possible to follow—still, this alone were sufficient, amply to compensate us for all the labor we have expended in getting up those petitions.—*Report of the Starksborough, Vt., A. S. Society.*

[From the Massachusetts Spy.]

The Texian War.

As the war between the Mexicans and Texians has assumed a serious aspect and become a subject of much interest, a brief notice of the causes which led to it, may not be uninteresting, and may, possibly, tend to set the conduct and designs of the contending parties in their true light.

It will be remembered that the Mexicans, after many struggles with Spain, attended with various results, finally succeeded in throwing off the Spanish yoke—became an independent nation, and established a government similar in its general principles and features, to that of the United States. The Constitution was formed and adopted in 1824; and the first Congress convened in 1825. The Republic, besides five territories, was divided into nineteen states, Texas with Cohauila forming one of them. The population, estimated at eight millions, was composed, with the exception of Texas, of Europeans, Indians, a mixed race of white and Indians, whites and negroes, and negroes and Indians; forming a society but ill fitted for the support and maintainance of a republican government. And as might be expected, disaffection and resistance to the government followed, keeping the country in a state of agitation and disorder.

Texas, possessing a genial climate, a most fertile soil, and being thinly inhabited, held out strong inducements to emigrants from the southern states to settle there. And in addition to these natural advantages, the Mexican government pursued a liberal and generous policy, granting lands to many, and exempting them from all duties on articles imported for their own consumption, and all taxes for the support of government for the term of ten years from their settlement. The consequence has been, that many, led by a spirit of bold adventure, have migrated from the southern states to Texas, during the last ten years, and many have fled thither to enjoy that liberty which *justice* would deny them at home.

By an article in the Constitution of 1824, it was provided that no one should thereafter be born or brought a slave within the limits of Mexico; and by another, it was provided that slavery should be entirely abolished in 1829. The first of these articles the Texian emigrants contrived to evade by taking their slaves with them, held as apprentices for the term of ninety-nine years. In 1829, Guerrero, the President, in conformity to the latter article, issued a decree abolishing slavery throughout Mexico. This decree the Texians disregarded; and in consequence of the weak and unsettled state of the government, it was never enforced in Texas. In 1827 the Texians attempted to secede and establish a government independent of Mexico, but were soon put down by a small Mexican force. To remedy the abuses of the apprenticeship system, a law was enacted making void all indentures, or contracts for labor, in ten years from their date. To avoid this, and for the purpose of attaining some other objects, the Texians, in 1833, formed a Constitution, separate and distinct from Cohauila, and commissioned an agent to Mexico to obtain a ratification of it, and the admission of Texas, as a distinct state, into the Union. This proposition was rejected by the Mexican government. An attempt was then made to excite an insurrection for the purpose of obtaining their object, but it proved unsuccessful.

During the late disturbances, the government has been changed from a federal, to a consolidated one. And the Texians now come forward, notwithstanding their repeated insurrections and their continued and successful disregard of the law, boast of their own good faith, their fidelity to the Constitution of 1824,—complain of the violence done to it, and with General Houston and Robert Potter for leaders, men whose characters have fallen below the reach of infamy, call on the people of the United States to aid them to establish their independence, the effect of which will be to make the coast of Texas the "*seat of blood*," and Texas a slaveholding country.

[From Zion's Watchman.]

The Anniversary of the Wesleyan Anti-Slavery Society,

Was held according to appointment, on the afternoon of the 18th ult., at Broadway Hall in this city. It was an interesting and profitable time, as many could testify, who were present on the occasion.

Prayer was offered by the Rev. Samuel Kelley, of Newbury, Vt. As the President of the Society, Rev. George Storrs, of Concord, N. H., was desired by the committee of arrangements to address the meeting, the Rev. Joseph A. Merrill, at his request, took the chair, and presided during the meeting.

The report was read by the Rev. O. Scott, Presiding Elder of the Providence District, N. E. Conference.

The adoption of the Report was moved by the Rev. Samuel Norris, of Salisbury, Mass. Brother Norris offered a few remarks in his felicitous and forcible manner, which were peculiarly acceptable to those who heard them.

The following resolution was moved by brother Storrs, and seconded by the Rev. Jared Perkins, of Dover, N. H.

Resolved, That American Slavery is not *merely* a political question, which concerns the Southern portion of this nation only, but it is a question of momentous importance, to every citizen of this republic, and especially to every Christian throughout this land.

Brother Storrs took an enlightened view of this question, and the arguments by which he supported the resolution, were eloquent and irresistible.

The next was presented by brother Scott, and seconded by the Rev. A. D. Merrill, of Springfield, Mass.

Resolved, That we are more than ever convinced of the great sin of American Slavery, and that we perfectly concur in the views expressed of it by our fathers in 1780, when the American Methodist Conference for that year, declared, that

"Slavery is contrary to the laws of God, Man, and Nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing unto others what we would not that they should do unto us."

The following was presented by the Rev. Amos A. Phelps, Agent of the American Anti-Slavery Society, and seconded by brother Kelly.

Resolved, That the objections generally urged against the doctrine of Immediate Emancipation, arise, to a great extent, from a misapprehension of the subject,—or if these objections are valid, they may be urged against the performance of any other Christian duty, and if carried out to their legitimate results, they would banish obedience to God from the face of the earth, and prevent the salvation of the world.

We are sorry that we have it not in our power to present our readers with an outline at least, of the forcible, conclusive and spirit-stirring remarks of Mr. Phelps, as well as the other speakers above named.

At the close of the meeting brother Scott presented the following resolution:

Resolved, That Zion's Watchman, published in this city by the New-York Wesleyan Society, and edited by the Rev. La Roy Sunderland, has, by the ability and spirit with which it has been conducted, commended itself to the patronage of the ministers and members of the Methodist E. Church, and we pledge ourselves anew for its circulation and support.

This resolution was seconded by brother Storrs, who offered to be one of ten, to pay one hundred dollars, for the purpose of supporting the Watchman, and the publication of Anti-Slavery Tracts, for the members of the Methodist E. Church. Six other brethren immediately pledged themselves for the same amount, and the number has been increased to nine. Three brethren also pledged themselves to be so many of twenty, who would give fifty dollars each, for the purposes already named.

The meeting was well attended, on account of the weather the congregation was not large. The speaking could not have been better.

We hope to be able to publish the Report and list of officers, for the ensuing year, in our next.

[From the Jamaica Watchman.]

An Interesting Scene.

We understand that *one hundred and five* apprenticed laborers on Cambridge Estate, in the parish of St. James, the property of P. A. Scarlett, Esq. were, on Monday last, the 7th inst. [March] declared absolutely free under the Registry Act, the same not having been registered in 1832.

The scene, our correspondent informs us, was a most interesting one. The negroes were called up on the occasion, by Mr. Special Justice Farey, who pointed out to them the change in their condition, and impressed upon them the necessity of setting forth a good example, and showing, by their diligent conduct and good behaviour, how worthy they were of the boon of freedom. The sight was truly affecting. The old men and women, with tears of joy and gratitude coursing down their care worn cheeks thanked God, their King, their Governor, and Magistrate, for the joyful intelligence.—They cheered, and drew the Magistrate, in the exuberance of their joy, from one side of the road to the other. It will be extremely gratifying to our readers to know that these people, with *two* exceptions, remain on the property, and have agreed to labor for their late master for four days each week in return for their houses, grounds, clothes, medicines, &c. The two dissentients claimed the same allowances and privileges as are given to the European emigrants, viz. house to live in, land to cultivate, beef, potatoes, rice, and money every week. This was refused, and they left the property.

[From the Boston Courier.]

Uncle Bob and his Broken Leg.

The public have lately been edified with an enthusiastic encomium of slavery, by Governor McDuffie, in his message to the legislature of South Carolina, a performance so extravagant and preposterous that many readers have taken it for a burlesque; but we are constrained to assure them that it is a genuine document, and lacks nothing but the customary peroration of a Chinese advertisement—"these words are true and will not be eaten." This message reminds us of the whim of a perverse old humorist, which we knew once carried to strange length. In times past there lived in our town an odd fellow, known to all the neighborhood by the name of Uncle Bob. This same Uncle Bob once had the ill luck to break his leg, which, under the management of an unexpert surgeon, deformed and crippled him for life. Nothing could exceed the grief of Uncle Bob at this mishap, for he had hitherto been remarkably straight limbed and well jointed, and took a pride on being the most active pedestrian of the whole community: now, alas! a single cruel blow had brought him to a hop-and-go-forward course of peregrination most lamentable to behold. What a catastrophe for the high-souled and ambitious Uncle Bob! Long and doleful were the ditties he used to sing over his fractured shin—like King David's wailing for Absalom, the burden of his threnody was always, "Oh! my leg! my leg!"

We are not stocks nor stones; so the whole town was moved, and every Christian soul poured forth a flood of sympathy for Uncle Bob under his visitation; and never did the old fellow miss an occasion for raising the water, by doling out the pathetic tale of his battered stump. Uncle Bob had talents—like Nick Bottom he could "condole in some measure." But at length the broken leg got to be an old story, and folks grew tired of hearing about it: Uncle Bob was therefore voted a dead bore, and people began to make game of his crooked shank, instead of pitying the luckless owner, so that he soon became a public laughing-stock. This was not to be borne: Uncle Bob turned short about, and from the mere whim of opposition and oddity, fell to caressing and praising his broken leg, as much as before he had lamented over it. Every body laughed at Uncle Bob, but the more people laughed at him, the more fervently he launched out into panegyrics of broken legs, till what he began in whim, he went on with, in good sight earnest, and by dint of his constant eulogies upon the matter, he at length fairly persuaded himself into the belief that a broken leg was the *ne plus ultra* of human felicity, and that no man could be great, or happy, or useful, or good-looking, without a fracture of the shin bone.

It was wonderful to witness the eloquence which Uncle Bob displayed when he fell to expatiating upon this topic. "Give a man a broken leg," he would say, "and he wants

nothing more; it is meat, drink and physic; clothing and fire-wood; washing and lodging; it promotes good morals and good health; creates an appetite, helps mastication, regulates digestion, and keeps the whole animal economy in order. Two sound legs are apt to run away with a man, but with a broken leg he is sure to keep his ground. Broken legs," he continued, "were decidedly better for walking, running, jumping, dancing, kicking or hopping, than good sound ones;" in short, he positively affirmed that he would not exchange his "crooked supporter for a pair of the straightest shanks that ever waddled." Such a strain of heart moving eloquence and convincing logic did Uncle Bob pour forth on these occasions, that a man could not listen to him without almost wishing for a broad axe or a sledge hammer to batter his own shins on the spot. Nothing on this side of old Athens ever equalled it, except the essay of Erasmus in praise of Folly, or Panurge's panegyric on lending cash.

Mutato nomine de te fabula narratur. Slavery is the broken leg of South Carolina, and Governor McDuffie is as ridiculously in love with it as Uncle Bob was with his cracked shank. It would be difficult to pronounce which of these two worthies cuts the most ludicrous figure: we may pair off their absurdities, two and two. "Nothing on earth so beneficial as slavery," says Governor McDuffie. "*Nothing half so comfortable as a broken leg,*" says Uncle Bob. "Without slavery the state totters," says the Governor. "Without a broken leg there is no safe standing," said Uncle Bob. Negroes were made for nothing under the sun but to be bought and sold, says His Excellency of South Carolina, and Uncle Bob used to affirm that legs were made on purpose to be broken. Governor McDuffie, according to his solemn asseveration, never could endure to live in a country where all men were free. Uncle Bob used to swear that no man would ever wish to walk straight who knew what a blessing it was to hobble.

For our own part we are exceedingly sorry that there is a broken leg in South Carolina. All honest and sensible men in that country must, we think, be sorry for it too, and pray heartily for a cure, for the broken leg will certainly, sooner or later, cause the sound one to halt at a pace too awkward and embarrassing for sober people to think of. We are disposed as much as any of our southern brethren to condemn, *in toto*, the presumptuous ignorance of those quack doctors who would set about mending the fracture by chopping off the limb at once; but we are sure the Carolinians have a threatening ailment to deal with. The broken leg *must* be doctored, in some shape or other, and we opine that this fractured and festering part of their animal economy calls for plasters and emollients, rather than the strait lacings and tight bandages which the legislators of the south seem now disposed to apply.

Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MAY 7, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

The Editor is absent to attend the Annual Meeting of the American Anti-Slavery Society, which is held at New-York on the 10th inst.

Colonization Logic.

It is not every man who can draw an inference. There are some cases, to be sure, which require no great power of mind to infer almost any thing, the merest tyro in dialectics being abundantly qualified. But there are other propositions, so plain and direct and intelligible, that to deduce certain desirable things from them demands, not only an intellect deeply skilled in metaphysical subtleties, but a moral hardihood which few possess. Mr. Tracy of the Boston Recorder is an adept in hair splitting. In quirks and quibbles, he has no superior. But in drawing (emphatically *drawing*) inferences the editor of the N. H. Observer excels him. We never met with many persons who would strain logic to controvert self-evident facts. That there are none such, however, we would not undertake to say, for there are strange things in this generation.

We have before us a specimen of logical reasoning and deduction, which will startle the amateur in the science of dialectics. It will raise, we opine, a smile, and a shrug of incredulity, if he does not possess a goodly share of that commodity which the Observer misnames 'common sense.' Mr. LEWIS, of Providence, gave some statements, two weeks since, concerning the colored people in that city. It appeared that his labors had been remarkably successful. A school had been built up among them, a church formed, literary societies established, and numerous plans put into operation for their moral and religious improvement. The effect of these movements, as was anticipated, has been highly beneficial. The school and societies are well patronized, and the church has increased, during the few months since it was organized, from 9 to 60 members. Now *we*, who lay no claim to an immoderate share of the Observer kind of 'common sense,' should infer from these facts that the blacks could be raised from their degradation without going through the magic process of a voyage across the Atlantic. We really thought, in our simplicity, that the colored people might attain an education, might enjoy all the privileges of free men, while 'they were intermingled with the rest of the community.' Not so reasons our namesake.—He brings his 'common sense' to the work, and such a conclusion from such premises we never knew deduced before. Whether the editor of the Observer has got up a new system of logic, we know not, but we are sure Hudibras, with all his skill, could not have done better.

PREMISES.

The result of the experiment in Providence has been happy. It shows that the colored people have intellect and only need to receive privileges to raise them to usefulness and respectability.

INFERENCE.

We were deeply impressed with one reflection—it was this. As soon as this society became embodied, and had one common rallying point they began to rise; while so long as they were intermingled with the rest of the community, they seemed to be uninfluenced and exceedingly heedless. (*a*) They only sank to low degradation. The principle here developed is an important one; as long as the colored people remain commingled with the rest of the community, they will not rise; but embody them into a distinct community, and put their destinies under divine guidance into their own hands, and they have incentives to a vigorous exertion. Give them a territory of their own, wherever you please, and let them be lords of the land, and it will speedily develope traits of character and energy which will never be visible while they are commingled with another people of another color. This must be the decision of every candid mind. [Indeed!] One of two things must be done, in order to produce the highest benefits to them, they must be amalgamated without limitation, or they must be a nation managing their own affairs. If you draw lines of distinction, while they are commingled with the whites, you from that moment and that point, place your foot upon their necks to keep them down. The cord of caste must be broken, or they cannot be unshackled.—But place them in a distinct community, and the cord of caste is broken. (*b*) They are a nation, free and equal. You may, if you choose, give them a portion of our own country or any other; but by all means place them where they may be their own rulers.

(*a*) Be it remembered they have not been removed. They are as much intermingled with the community now as at any previous time.—Indeed, we have the authority of Mr. Lewis for saying that they are more so. Education is removing the barriers which have kept the colored people from their rights, and they are rising in the midst of the community, despite their oppressors.

(*b*) Another specimen of luminous logic.—Break the cords of *caste* by building up a distinct community!

Spirit of Colonization.

The following article is going the rounds in the colonization papers, and receiving their approbation as though it was an account of one of the most benevolent acts ever performed. To us it is one of the most unjust, outrageous and impious deeds which ever put on the garb of munificence and philanthropy. Capt. Ross may may have been a 'benevolent citizen' in some senses of the term—so may Pharaoh and Nero and Domitian and Herod and Nicholas of Russia. But we feel that he has gone to eternity with the blood of oppressed innocents upon his head. That a man on his dying bed should make such a horrible will, and that a minister of the gospel should relate it and land it with such cold inhumanity, and that religious papers should give publicity to it as a noble and praiseworthy deed, is enough to send a tremor through our whole system. How fearful must be the hardening influences of slavery! How pertinaciously the oppressor grasps his victim! Why, he would have carried them with him had it been possible. Even death could not shake off his grasp, but in the very agonies of dissolution, he coolly and villanously provides for their future bondage. "During the life time of his dang'ter!" Very likely before she dies, most, if not all of those poor, stolen victims will be emancipated by the blessing of death. If his slaves had no right to their liberty, why emancipate them at all? if they have a right, every day that it is withholden only aggravates the guilt. And then to think of selling men at public auction, with other "goods and chattels," for the purpose of raising funds to establish an institution of learning! It is arrant impiety, it is a high-handed outrage upon a christian community.

[From the New-Orleans Observer.]

REQUEST.

Port Gibson, March 7, 1836.—Rev. A. B. Lawrence—Dear Brother—I have waited with some solicitude, to read in your paper a re-print of an obituary of Capt. Isaac Ross, of Mississippi, which was published in the Correspondent of this place, sometime in January. He was an officer of the revolution, and one of the most esteemed citizens of the state. I had hoped his obituary would have been a precursor to the disclosures I am about to make in reference to his last will and testament.

The deceased was the owner of more than 170 slaves, *a splendid plantation, probably better* STOCKED [with human beings] than any other in the state, and an immense territory lying around his renowned 'Prospect Hill.' By his will, his plantation will be managed as before, during the life time of his daughter, Mrs. Reed, the relict of the late Theo. B. Reed, Esq., who died soon after his election to a seat in the Senate of the United States from Mississippi. After that event, the servants who are ever 21 years are to decide, by a vote of the majority, whether they will go to Liberia or remain in servitude. If the election should terminate in favor of emigrating to Liberia, then all the property of the deceased is to be sold, and the proceeds, together with the money realized from the sale of crops since his death, (with the exception of 12 or 15,000 dollars subtracted for a grandchild,) is required to be expended in the transportation and comfortable settlement of the emancipated in the colony of Liberia, and the *establishment of an institution of learning at some place in the colony.* But if a majority of his servants, over 21 years, should elect the continuance of their servitude, then it is required, that the *entire estate, servants and every thing else, except the mansion and some land around it,* should be exposed at PUBLIC SALE [a man upon his dying bed providing for the sale of immortal beings!] and the whole of the proceeds, with the exception before named, is to be vested in certain trustees, for the endowment of the said institution of learning.

I would not attempt to make an estimate of the amount of the entire property, of which our benevolent[!] fellow citizen has made such noble disposition; but I am fully persuaded it will stand among the most munificent in the history of our country.[!!]

Capt. Ross hesitated long before he yielded an undoubting confidence to the measures of the Colonization Society; and that such a man should finally give his earthly all to the keeping and for the use of the colony, is high praise to those who knew the character of the benefactor. Now while enemies are assailing, and friends are retreating, let us thank God [what blasphemy] for this instance of the triumph of the cause, and take courage. *Magna est veritas et prevalebit*—for if God be for us what matter is it who is against us?

Your co-worker in the Gospel,
Z. BUTLER.

Correspondence.

[For the Herald of Freedom.]

MR. KIMBALL,—The following letter is addressed to me in the last New-Hampshire Patriot, as Corresponding Secretary of the New-Hampshire Anti-Slavery Society, by Rev. JOHN ATWOOD, minister of the Baptist Church in Francestown, and lately a Representative in the General Court from New-Boston, who was, on the 5th of April past, appointed by the Board of Managers of said Society, as a Delegate to attend the N. E. Anti-Slavery Convention, at Boston, on the 24th of the present month. I will thank you to publish the same, with my reply to it, in the columns of the Herald.

I am yours, JOHN FARMER.

Concord, 3 May, 1836.

To John Farmer, Esq., Cor. Sec. of the N. H. Anti-Slavery Society.

SIR:—I have just received through the mail a communication from you, containing a *call* for a *New-England Anti-Slavery Convention* with a request to obtain as many signatures of the friends of Anti-Slavery to the *call* as can be had "in the town and vicinity where I live;" and also giving me official information of an appointment by the Board of the N. H. Anti-Slavery Society as a delegate to the New-England Anti-Slavery Convention to be holden in Boston on the 24th of May ensuing, with power to appoint a substitute. Allow me to say in reply, that whatever may be the views I entertain of the evils of the slave system, I deem it my duty as a minister of the gospel to stand aloof from all interference with a subject tending so eminently to mar the better feelings of the church, and to produce disunion in this happy Republic. I belong to no Anti-Slavery Society—I never attended an Anti-Slavery Convention—I take no Anti-Slavery publication whatever, unless when thrust upon me through the mail by some unknown hand. I believe the guilt of Slavery does not rest upon the people of the North, in as much as they have long since wiped away this stain from their character. Neither do I view it consistent with our National Compact, to interfere with the rights conveyed to the South when that compact was formed. Nor do I wish the people of the "town and vicinity where I live" to become excited upon so unprofitable a subject. With this brief exposition of my views of Anti-Slavery I trust I shall be excused from obtaining signatures to the call for an Anti-Slavery Convention, as well as from attending that Convention myself—And as to appointing a substitute, it would not be consistent to appoint a substitute to perform an act which I should consider wrong in myself.

I am, very respectfully yours, &c.
JOHN ATWOOD.

Francestown, April 25, 1836.

CONCORD, 3 May, 1836.

REV. JOHN ATWOOD,

DEAR SIR.—Your letter addressed to me through the New-Hampshire Patriot of yesterday, I have read, and will endeavor to reply to it. The subject however does not appear to me to have demanded the publicity you have given it, although the Board of Managers of the N. H. Anti-Slavery Society can have no objections to the facts being laid before the public.

The *Call* for the New-England Anti-Slavery Convention was sent to you on account of your appointment as a Delegate from our Society to said Convention, and your appointment as a Delegate was in consequence of its being known that you were the writer of the following communication, published in the N. H. Baptist Register of 30 January, 1834.

"AMERICAN SLAVERY.

"Mr. Editor:—In a late number of the Register, I perceive a communication touching slavery in the United States. This is a subject of very great moment, and demands the attention of every Christian and philanthropist throughout the land. I am glad to see it brought before your readers, and hope no one will pass it over as a matter of small consequence.

The colored population of the South amounts to about two and a half millions, and this number is increasing at the rate of seventy thousand annually. A great number of these are in a state of cruel bondage, exposed to the lash of the inhuman driver, and their labors exacted with stripes and blood; while the avenues of instruction and spiritual consolation are effectually closed against them, rendering their prospects wretched, both for time and eternity. Nor does the evil stop here; it threatens most seriously the safety and welfare of our beloved country. It was a conviction of this which drew from the much revered JEFFERSON, the following sentiment:

"I tremble for my country, when I reflect that God is just, and that his justice cannot sleep forever. The Almighty has no attribute which can take sides with us."

On the same subject the liberal and distinguished LAFAYETTE exclaimed:

"While I am indulging in my views of American prospects and American liberty, it is mortifying to be told, that in that very country a large portion of the people are Slaves! It is a dark spot on the face of the nation."

I hope some of your numerous correspondents will prosecute the subject still further through the columns of the Register. I wish to see it treated with candor and christian kindness, and all criminations avoided as far as possible—yet I wish the evils of slavery to be portrayed in their true colors. I wish to see the views and operations of the American Colonization Society clearly exhibited before the christian public; and also the views and claims of the Anti-Slavery Society. Both are presented before us as benevolent associations, claiming our patronage; and light on the subject is much needed. A candid investigation can harm no one, and may prove of immense good to the cause of Christianity. If the following declaration made by O'Connell, were to become the sentiment of every philanthropist, the evils of Slavery would soon cease from the American shores:

"I care not what cast, creed or color slavery may assume. I am for its total, its instant abolition. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with Slavery: I am for justice, in the name of humanity, and according to the law of the living God." WILBERFORCE."

In your appointment as Delegate to the New-England Anti-Slavery Convention, the Board did not consider it as important, whether you belonged to an Anti-Slavery Society or not.—Neither was it considered essential that you had ever attended an Anti-Slavery Convention, or that you had ever taken an Anti Slavery publication: it was sufficient to know that you had expressed and published sentiments like the above. Had you only avowed the noble sentiments of O'Connell, "I care not what cast, creed or color Slavery may assume, I am for its total, its instant abolition," &c., it would have been a sufficient passport to your admission as a member of the Convention, the *Call* for which contains the following sentiments.

"Come, then, we entreat you, friends of humanity, impartial advocates of the rights of man, ye, who are not despisers of the poor and degraded, ye, who would avert from our guilty nation the displeasure of the Almighty, come ye to the great assembly! that we may strengthen each other's hands, and encourage each other's hearts, and take counsel together, and unitedly seek wisdom from on High, so that we may persevere in the use of right means, until we have effected the abolition of Slavery, and placed the institutions of our country upon a true and enduring foundation. * * * * * * Ministers of Christ, come up with the people of your charge, that millions, for whom he died, may not perish in our land for lack of 'that bread of life!' Come, one and all, in the name and strength of the Almighty; for the great question before us is, whether our bodies and souls are to remain free to serve Him and His cause, or to be made subservient to the will of those, who oppress the poor, and make merchandise of men!"

That there is any thing in these extracts or in the nature and objects of the proposed Convention, incompatible with the sentiments of your communication, I do not perceive. That you now desire to stand aloof from a subject, which two years since, you deemed "of very great moment, and demanding the attention of every christian & philanthropist throughout the land," is doubtless to be ascribed to some very powerful reasons. I cannot but regret to find that the "cruel bondage," which you then so feelingly described as exposing its victims to the "lash of the inhuman driver," as exacting their labors "with stripes and blood," and as closing "the avenues of instruction and spiritual consolation, and rendering their prospects wretched for time and eternity," should now be regarded by you as an "unprofitable subject."

I cannot respond to the sentiment in your letter that "the guilt of slavery does not rest on the people of the North, in as much as they have long since wiped away this stain from their character," and I think, Sir, that a further examination of the subject will convince you that the North has a duty to perform in the great work of emancipation. If the people of the North have a right, through their Representatives in Congress, to legislate for the abolition of slavery in the District of Columbia, as I believe you will be convinced from the accompanying document, it may be inquired whether the guilt of slavery does not rest upon us so long as we use no efforts to abolish the traffic in slaves in the very capital of our common country. And are not the guilt and shame of tolerating and upholding a system which authorizes such evils, and dooms the thousands in the District, through all succeeding generations to a rigorous, cruel and hopeless bondage, strictly *national?* And is it not the duty upon us as a christian nation, solemn and imperative, that we repent *immediately* of this national SIN?

I have not time to pursue the subject, and will only add, that you, Rev. Sir, may yet be on the side of the oppressed; that you may again regard their cause as "demanding the attention of every christian and philanthropist throughout the land;" that you may effectually "remember those in bonds"—those "laborers who have reaped down the fields, and whose hire is kept back by fraud, and whose cries are entered into the ears of the Lord of Sabaoth;" that you may like the faithful ministers of old, "cry aloud, spare not, and show the people their transgressions and their sins;" and finally, that you may never "enter into any compromise with slavery, either personal or political, mental or corporeal, intellectual or spiritual; but ever stand firm for justice, in the name of humanity, and according to the law of the living God," is the most fervent wish of

Your friend and obedient servant,
JOHN FARMER,
Cor. Sec. of the N. H. A. S. Society.

Strafford County Anti-Slavery Convention.

Agreeably to the Call, signed by one hundred and forty of the citizens of Strafford County, a Convention of liberty and free discussion assembled at Gilmanton Centre, on WEDNESDAY, April 27th, 1836. On motion, Hon. DANIEL HOITT was called to the chair, and Alfred Prescott and Dr. Albert G. Fenner were appointed Secretaries. Upwards of forty delegates, representing fifteen towns, gave in their names as members of the Convention. On motion,

Voted, That all abolitionists, whether residing in this county or not, be requested to take part in the deliberations of this convention.

Prayer was then offered by Rev. David Root.

On motion of Dr. J. M'Crillis, seconded by Mr. Root,

Voted, That this convention now proceed to organize a County Anti-Slavery Convention.

Rev. Messrs. Caverno and Manning, and Mr. H. Kimball were appointed a committee to draft a Constitution.

Dr. J. M'Crillis, Messrs. Mack and Scott were appointed to report on the expediency of establishing a depository of anti-slavery publications in Strafford County.

Rev. Messrs. Root, Curtis and R. A. Putnam were appointed a committee to report resolutions.

Rev. D. Root, Asa Freeman, Esq., and Rev. J. A. Smith were appointed a committee to prepare and publish an Address to the citizens of Strafford County.

At the request of the Convention, Mr. Root offered some brief but interesting remarks on the subject of slavery in the United States, and the remedy. He spoke about fifteen minutes, during which he presented many thoughts and illustrations well worth preserving.

Voted, To adjourn to meet in the same place at half past one o'clock in the afternoon.

AFTERNOON.

The Convention met according to adjournment.

Rev. Mr. Manning, as chairman, reported the following constitution, which was adopted

CONSTITUTION
OF THE
Strafford County Anti-Slavery Society.

PREAMBLE.

The most high God hath made of one blood all the families of man to dwell on the face of all the earth, and hath endowed all alike with the same inalienable rights, of which are life, liberty and the pursuit of happiness; yet there are now in this land, more than two millions of human beings, possessed of the same deathless spirits, and heirs to the same immortal hopes and destinies with ourselves, who are nevertheless deprived of these their sacred rights, and kept in the most cruel and abject bondage; a bondage under which human beings are bred for the market, and then bought, sold, mortgaged, leased, bartered, fettered, tasked, scourged, beaten, killed, hunted even like the veriest brutes;—nay, made often the unwilling victims of ungodly lust; while, at the same time, their minds are by law and custom, generally shut out from all access to letters, and in various other ways all their upward tendencies are repressed and crushed, so as to make their "moral and religious condition such that they may justly be considered the heathen of this country;" and since we regard such oppression as one of the greatest wrongs that man can commit against his fellow and existing as it does, and tolerated as it is, under this free and Christian government, sapping its foundation, bringing its institutions into contempt among other nations, thus retarding the march of freedom and religion and strengthening the hands of despotism and irreligion throughout the world; and since we deem it a duty to ourselves, to our government, to the world, to the oppressed, and to God, to do all we can to end this oppression, and to secure an immediate and entire emancipation of the oppressed; and believe we can act most efficiently in the case in the way of combined and organized action:—Therefore, we, the undersigned, do form ourselves into a society for the purpose, and adopt the following

CONSTITUTION.

ART. I. This Society shall be called the STRAFFORD COUNTY ANTI-SLAVERY SOCIETY, and shall be auxiliary to the New-Hampshire Anti-Slavery Society.

ART. II. The fundamental principle of this Society is, that slaveholding is a heinous sin against God, and ought therefore to be immediately and forever abandoned.

ART. III. The objects of this Society are to secure the immediate and entire emancipation of the enslaved from the oppression of slavery, of the free blacks from the oppression of public sentiment, and the elevation of both to the enjoyment of equal intellectual, civil and religious rights and privileges. And this Society will endeavor to effect these objects by the use of such Christian means as are suited to correct prevailing and wicked prejudices, and to change the public sentiment of the nation in regard to the rights of the enslaved; but will never encourage a resort to violence in vindication of their rights.

ART. IV. Any person assenting to the above principles may become a member of the Society by signing this constitution. Local Societies formed on similar principles may become auxil-

iary by paying any sum annually into the Treasury.

Art. V. The Officers of this Society shall be a President, five or more Vice Presidents, a Corresponding and Recording Secretary, Treasurer and Executive Committee. The Executive Committee shall consist of seven, who with the President, Vice Presidents, Secretaries & Treasurer shall constitute a Board of Managers to represent the Society during its recess. It shall be the duty of the Board of Managers to take all measures necessary to carry into effect the general objects of the Society, five constituting a quorum to transact business.

Art. VI. The annual meeting of the Society shall be held at such time and place as the Managers shall appoint, during Election week.

Art. VII. This Constitution may be altered or amended at any annual meeting of the Society, such alteration or amendment having been proposed at a previous meeting.

Rev. Mr. Caverno, Dr. M'Crillis and Francis Upham were appointed a committee to report a list of officers provided for by the Constitution.

Dr. M'Crillis, as chairman, offered the following report on the establishment of a depository.

REPORT.

The Committee to whom was referred the consideration of the propriety of establishing a Depository for Anti-Slavery publications in this County, are sanguine in the opinion that such an establishment, well constituted and efficiently directed, would be greatly conducive to the interests of the cause of Immediate Emancipation. Your Committee believe that the proper object of this Depository, would be to supply town Societies with Anti-Slavery papers, pamphlets and books, as they may wish to purchase or subscribe for—also to supply individuals, and for gratuitous distribution in such towns and places where no anti-slavery society is or shall have been organized. Your Committee are of opinion that Dover is the most eligible location for this Depository. We propose that a collection be taken up in this Convention and that whatever amount may be received over and above the amount of expense incident to the calling of this Convention, be appropriated to the funds of the County Society to be applied to the purchase of publications for the depository.

Your Committee are of opinion that the institution and control and direction of the Depository may be most advantageously consigned to the Executive Committee of the County Society.

JOHN M'CRILLIS,
ENOCH MACK,
NATHAN W. SCOTT.

Rev. Mr. Root, as chairman, reported the following resolutions, which were severally read and, after an interesting discussion, adopted.

RESOLUTIONS.

1. *Resolved,* That the principles of the American Anti-Slavery Society, the fundamental one of which is that Slavery is a *Sin,* which ought to be immediately abandoned, are true, being based upon the word of God and the dictates of natural justice, as recognized by the declaration of American Independence.

2. *Resolved,* That the measures of the American Anti-Slavery Society are such as God has hitherto owned and blessed, and such as Reformers in every age have used successfully.

3. *Resolved,* That in the opinion of this convention, it is the imperious duty of the Churches of different denominations in this land to bear a solemn and faithful testimony against the sin of slavery.

4. *Resolved,* That slavery is a sin that deserves the censures of the Church.

5. *Resolved,* That the operations of the American Churches for the conversion of the world are greatly embarrassed by their voluntary connection with slavery, and the countenance and support which they give by their example and influence to this system of legalized heathenism; and that they cannot hope for ultimate success until they wash their hands of this abomination.

6. *Resolved,* That the steadfast attachment to principle, manifested by abolitionists, amidst privation, reproach and persecution, affords good promise of ultimate success to the cause of the oppressed.

7. *Resolved,* That the reckless measures adopted by the opponents of liberty and free discussion, are evidence that their cause is without foundation in truth and righteousness.

8. *Resolved,* That when one class of men in the community, seize by violence, upon another class, reducing them to a state of involuntary, abject and perpetual servitude, withholding from them the word of life, whether it be under the pretext of law and human arrangement, or otherwise, it is our duty as men and as Christians to *interfere,*—not by force of arms; but by entreaty, remonstrance, and the weapons of truth and argument.

9. *Resolved,* That whatever system, whether political, moral or religious will not endure the test of free discussion, is unworthy of American citizens and Christians.

10. *Resolved,* That the attempt to disguise southern slavery under the plausible name of *Domestic relations,* is an insult to the common sense of a free people.

11. *Resolved,* That the spirit of the age and the progress of free principles, in other countries, demands the abolition of slavery in this.

12. *Resolved,* That the injunction of the apostle to "remember those that are in bonds, as bound with them," requires the hearty and unflinching co-operation of ministers of the Gospel and christians of every denomination in the great moral enterprise of delivering our colored countrymen from a most degraded and merciless oppression.

13. *Resolved,* That memorials from Southern, addressed to Northern Legislatures demanding penal enactments against free discussion are worthy only of the Holy Alliance, or the barbarous ages, and will stand as a disgraceful blot upon the history of this republic.

14. *Resolved,* That the past success of the abolition cause affords occasion of gratitude to God.

15. *Resolved,* That the abolition cause is the cause of God, and that we rely upon him and his truth for its ultimate triumph.

16. *Resolved,* That we regard it the duty of the friends of humanity and religion to give their special patronage and support to those papers and periodical publications which plead the cause of the oppressed.

17. *Resolved,* That abolitionists are the *true* friends of the South and of our Republican institutions.

18. *Resolved,* That slavery and the slave-trade in the District of Columbia is a disgrace to this whole country.

19. *Resolved,* That the powers of Congress granted by the constitution are adequate to the abolition of slavery in the District of Columbia.

20. *Resolved,* That the cause of abolition demands the persevering prayers and personal efforts and sacrifices of all its friends.

21. *Resolved,* That we as a nation are guilty of gross inconsistency in celebrating the 4th of July while we hold one sixth part of our population in abject bondage.

The following resolution was offered by Mr. N. Southard of Boston, and was supported by Francis Upham in an able and eloquent manner.

Resolved, That while some of the most devoted Christians at the South (among whom are Nelson of Missouri—Birney and Thome of Kentucky—and Miss Grimke of South Carolina) are so boldly pleading the cause of the oppressed even among their oppressors, thus periling reputation, ease, comfort, property, life and liberty by contending with spiritual wickedness in high places, their christian brethren at the North are loudly called upon to assist them with their prayers, encouragements and sympathy.

The discussion on the several resolutions was continued through the afternoon, and at an adjourned meeting in the evening. Rev. John W. Lewis, pastor of a colored church in Providence, made some interesting statements, during the afternoon session, concerning the views and feelings of the colored people in New-England. He showed that they had ever been opposed to colonization, choosing to remain in the land of their birth rather than go forth to a country with which they are unacquainted and where they would be separated from their friends and relatives. They disapproved of it because those who advocated it, were inconsistent, blew hot and cold with the same breath, were one thing at the North and another at the South—sometimes representing the colored people as ignorant, degraded, a pest, a public nuisance, and then again when *expediency* demanded, holding them up as fit missionaries to Africa. He illustrated the manner in which they were expelled from this country, always with their voluntary consent, by the fable of the toad and the tea kettle. A servant maid, said Mr. Lewis, once found a toad reposing very quietly in a kettle of water. As its presence there somewhat disturbed her delicate sensibilities, she commenced a conversation with it in order to have it withdraw. "You must get out," said the maid; "you will spoil the water. You offend me. I cannot have you here." But the toad was not so easily dislodged from his snug quarters. He very politely refused. "Well," said she, "you may do just as you please. I'll use no compulsion about it. You may go or not. I wish you to exercise your free will about it. I scorn to employ force. If you go, you will bear in mind that it is with your own voluntary consent." So saying the maid very calmly placed the kettle over a hot fire, and heaped on the wood. The toad was glad to get out, voluntarily, of his own free will. Thus it is with the negro, said Mr. Lewis. The whites will not compel him to go to Africa. O, no. But they will heap wrong upon wrong, oppression upon oppression, and then offer him no other avenue of escape but that of '*voluntary*' colonization.

He then referred to the movements and objects of the abolitionists, and said that the colored people wished them most heartily 'God speed.' He believed, and his colored brethren believed, that cause was the only one which held out any hope to the oppressed. That cause and that only received their confidence. It struck at the root of the evil, and cheered them by its undoubted promises of ameliorating and raising their condition.

He spoke very feelingly and solemnly of the condition of the colored people in this country, and of the efforts which are making to elevate and enlighten them. He alluded to the feelings cherished by the blacks towards the whites.—They wished to be emancipated, to be raised from their degradation, but they wished it to be done peaceably. They asked not for the aid of physical force. They prayed that it might be done by a kind moral influence, by the presentation of truth, by the operation of the spirit of love on the hearts of the oppressor. He denied expressly that the blacks would revenge themselves. They had no such desire.

He briefly presented the condition of the colored church over which he presided, and also of the school in behalf of which he was employed. A collection amounting to 23 dollars was immediately taken in aid of the school.

Mr. Caverno, as chairman of the committee appointed to report a list of officers, reported the following gentlemen, who were unanimously elected.

President, Asa Freeman, Esq. of Dover.

Vice Presidents, Dr. John M'Crillis, Rev. Nathan W. Scott, Jonathan Clarke, Esq., Rev. Enoch Place, Gen. J. D. Quimby, Rev. Jared Perkins.

Executive Committee, Rev. David Root, Enoch Mack, William Burr, Rev. A. Goodell, Simon Chase, Esq., Rev. Thomas Buck, John A. Richardson, Esq.

Recording Secretary, Dr. Albert G. Fenner, of Dover.

Corresponding Secretary, Dr. John M. Berry, of Rochester.

Treasurer, Horace Sawyer, Esq., of Dover.

On motion of Mr. Root,

Resolved, That the thanks of this Convention be extended to the inhabitants of this village for their hospitality and kindness to the delegates in attendance; and also to the proprietors of the meeting house for the use of said house for the Convention.

Voted, That the proceedings of this Convention be published in all the papers in this State friendly to the cause of human rights.

After prayer by Rev. Mr. Manning,

Voted, to dissolve.

DANIEL HOIT, *President.*

Alfred Prescott, Albert G. Fenner, } *Secretaries.*

Letter from Rev. Mr. Ward.

Barrington, April 27, 1836.

To the Convention to be holden at Gilmanton on the 27th inst.

Gentlemen:—I designed to have met with you, on the interesting occasion for which you are assembled. But circumstances render it inconvenient. I am cordially united with you in the grand enterprise in which you are engaged, and would willingly afford any aid in my power, to carry it forward.

I am fully persuaded that the cause which you are supporting is the cause of humanity, the cause of righteousness and the cause of God, and that it will ultimately triumph. But it must be sustained by vigorous and persevering efforts. And a triumph cannot be secured without a severe conflict. The cause has to contend with some of the most powerful and active principles of human nature. The love of property, the love of power, the love of ease, aversion to toil, and pride, are all engaged to sustain the system of American slavery. Slaveholders have so long viewed their slaves as their property, that it has become in their estimation, as sacred as was once "the divine right of kings." And for any to interfere with their "rights," or their "right of property," is presumptuous, "fanatical," and almost sacrilegious.

Though God grants them no right of property in the bodies and souls of their fellow men, but commands them to "break every yoke," yet they are calculating how great would be their *loss* should they emancipate their slaves. And though they have so long enjoyed their uncompensated labor, and though the distiller and vender of ardent spirit might with equal propriety demand of the friends of temperance compensation for relinquishing their lucrative employments; yet the slaveholder thinks it very unreasonable in us to require him to "let the oppressed go free," without compensation.

Another principle which we have to combat is the love of *power.* And we all know how strong and deep-rooted is this principle. And in the case of slaveholders, it has been nurtured, and cherished, and constantly gaining strength, from childhood. They have been habituated, from their earliest years to bear an absolute sway over their slaves. It will therefore be extremely hard for them to relinquish this long cherished and unquestioned power.

They have also been living in ease, without toil, not having been compelled, like land holders in the free States, to labor in the cultivation of their plantations, or to hire laborers. And it will not be easy to induce them to pay for what they always enjoyed rightfully in their estimation without pay; or to perform that labor themselves, which was performed by their slaves. To perform such menial service is too degrading and humiliating.

And the pride of the slaveholder is affected, and roused to resistance, in another way. You charge him with doing *wickedly* in holding his slaves, and do not allow any of his pleas as justifying him in upholding the system by his example and influence for a day. He therefore feels that you impeach his *character.* And so long as persons are determined to persist in any sinful practice, they will always be offended, if told that it is sinful, and urged immediately to abandon it.

The obstacles in the way of success to your cause, and of the abolition of slavery in our land, are therefore formidable. And the spirit displayed in many public journals, at anti-abolition meetings, and by mobs, plainly shows that the power of slavery is far greater, and more strongly entrenched than was apprehended, and that the system cannot be overthrown without a severe conflict.

But when we consider the success of the temperance enterprise, that the slave trade, which was once so extensively upheld, is now declared by civilized governments piracy, and when we look to England and to the West Indies, and witness the successful operation of abolition principles in the British W. I. Islands, and in the rapid progress of our own cause, we have no reason for discouragement, but have, on the contrary, great reason to "thank God and take courage."

It is indeed deeply affecting and humiliating to consider how many professors of the benevolent religion of the Saviour are, by their example or influence, upholding a system of oppression so totally inconsistent with the spirit of that gospel which requires us to love others as ourselves, and to do to others, as we would have them do to us. But Christians once generally thought that it was right to use and to vend ardent spirit. And many thought the slave trade was lawful. These evils are, however, now reprobated by Christians universally. And a very great and rapidly increasing number contemplate slavery in the light of divine truth, and clearly perceive the inconsistency and wickedness of the system, and feel that it must fall.

But it must be removed by a moral and Christian influence, by diffusing light, and forming a correct public sentiment on the subject. Let our weapons ever be truth and love. These are mighty and will prevail. Let the evils and the *sin* of slavery be plainly, and solemnly, and affectionately stated.

The advocates of slavery have no sound arguments, and, therefore, in their opposition to abolitionists, resort to the use of opprobrious epithets. But let us not seize and employ their own weapons. Our cause does not need them, and will be only injured by their use. We shall put weapons into their hands, which they will employ against us. Let us then employ such weapons only as are drawn from the gospel armory, and will have the sanction of our King.

JONATHAN WARD.

New Publications.

The Fathers of New-England. "Biographical Sketches of the Fathers of New-England, intended to acquaint youth with the Lives, Characters and Sufferings of those who founded our Civil and Religious Institutions. By Mary Clark." 16 mo. pp. 180. Concord: Marsh, Capen & Lyon, 1836.

The people of New-England, with all their intelligence, are too ignorant of the character of those whose trials and sacrifices and triumphs have secured to them the blessings which they now enjoy. They have so much neglected, amid their numerous avocations, the study of our early history, a history rich in thrilling incidents and heroic adventures and lofty intellectual and moral struggles, that many know but little, save the names, of such men as Robinson, and Carver, and Winslow, and Brewster, and that champion of the freedom of conscience, Roger Williams, who ought not to be mentioned in the same breath with common men, and that host of mighty spirits,

Who left unstained what here they found—
Freedom to worship God.

Few of us have studied the times of the Pilgrims with that zeal and deep thought which they deserve. Few of us have dwelt with that attention which so instructive a period merits, upon the period between 1608, when John Robinson and his faithful congregation landed in Amsterdam, and 1640, twenty years after "democratic liberty and Christian worship" were established on the shores of Plymouth. We have forgotten, almost, those mental giants who sacrificed country, and friends, and royal preferment, and all the endearments of an affluent home, for intellectual freedom. And in forgetting the men, we have sadly departed from the great and everlasting principles of Right which they held and advocated. We have cast off, not only their errors, but some of their most estimable qualities. In emancipating ourselves from what we miscall their bigotry and intolerance, but which was in truth merely a precautionary spirit to protect themselves against the encroachments of prelacy, we are likely to rush into the opposite and more fatal extreme,—a rash and wild licentiousness. In order to avoid this, and to bring back the popular mind to that sacred respect for conscience and human rights in general, which it ought always to possess, we believe a close and intimate study of the Pilgrim character is of great importance. At this time, when there exists an increasing disposition to break over the landmarks of law and common morality, every thing which tends to restore the staid and sober habits of those noble men is a contribution to the general welfare of mankind.

Holding these views, it is with great pleasure that we welcome on our table the excellent little volume whose title we give above, by our valued friend, Miss Clark. She has chosen a subject worthy her pen, and well has she performed her work. And pleasant that work must have been. John Robinson and Roger Williams! Who would not delight to linger over the record of their lives? Why, if rich and hallowed thoughts did not slip athwart one's pen while writing of them, we should not hope much from the inspiration of goodness or intellectual eminence. Then there is the 'discreet' John Carver, and the 'eminent' Edward Winslow, and that devoted and cheerful and temperate deacon, William Brewster, and the disinterested William Bradford, and the Washington of Plymouth Colony, the diminutive but strong minded and sanguine Myles Standish. What a magnificent quarry is here from which to erect an edifice of mind. Or rather what an assemblage of statues, standing up amid the degeneracy of this age, monuments of every human virtue.—We are glad that a book, containing a history of these men, and expressly calculated for youth, has been presented to the public. We commend every parent to make a present of it to his children, every Sabbath school to have at least one copy in its library, and every other school to make it a reading or a text book. It contains nothing sectarian, nothing partial, but is written in a style and spirit which will make it acceptable to *all.*

We trust the writer of this series of biographies, will be encouraged by the success of this volume, and particularly by the good influence which such publications are calculated to exert on public feeling and sentiment, to continue her labors. There are others than those she has selected, who deserve commemoration from her pen. We hope they will receive it.

We cannot close these remarks, without noticing the neat dress in which the book appears. It is from the press of Asa M'Farland of this town, *one* of the best, if not *the* best typographer in the State. It does our eyes good to read an impression from his clear and strong types.

Godwin on Slavery. There needs no stronger evidence of the change in public sentiment, the inquiry which is awakened on the subject of slavery, and the eagerness to read, than the rapid increase of anti-slavery literature. Every day the press issues something new. The master minds in the nation have turned their attention to the great question of human rights; poets, and novelists, and essayists, and Christian teachers and civilians are giving their best intellectual energies to the subject. Jay and Channing and Birney among ourselves, have been extensively read, and now American publishers find it for their interest to go abroad, and from among the rich stores of English literature to bring forth the choicest productions of anti-slavery writers.

"Lectures on Slavery, by Rev. Benjamin Godwin, D. D." has just been re-published, from the London edition, by James B. Dow, Boston. We have not had time fully to examine the work, but from the reputation of the author, whose lectures against atheism are well known, and from the high testimony which is bestowed upon it by those who have read it, and from the impression we have received in examining a few pages, we should think it not inferior to any work which has been issued. It is written in an eloquent and chaste style, its reasoning is close, and it embraces a mass of facts which ought to be in every one's hands. See our regular list of publications.

"The Nation's Progress, or Licentiousness and Ruin: A Discourse, delivered on the evening of the Annual Fast in Massachusetts, April 7, 1836. By John Gunnison, Pastor of the Union Evangelical Church of Amesbury and Salisbury."

A well timed production, embracing many important considerations. Sabbath breaking, intemperance, slavery and their kindred sins are treated as they deserve to be treated with a bold and uncompromising reprobation. See our list of publications.

Fire! Fire!

A letter just received from Mr. Stanton, states that he lectured at Fowlersville, Livingston co., N. Y., on the evening of the 12th instant, in a very pretty Congregational church, of good size—that the audience was respectable and attentive, though certain "lewd fellows of the baser sort" were lurking about, and that the next morning the house was a heap of ashes. It is generally supposed to have been the work of some liberty-boasting, oppression-loving, negro-hating incendiary.—*Emancipator.*

STEREOTYPING, done to order, in Low's Building.
JACOB PERKINS, Agent
Concord, April 20. tf

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37 1-2
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6 1-4
DESPOTISM OF FREEDOM, by D. L. Child, 8
TREE OF LIBERTY, [an engraving,] 12 1-2
ENGRAVING of kneeling female slave 6 1-4
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6 1-4
Fast Day Sermon, by Rev. David Root, 6 1-4
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1.50 per hund.
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, 84 per hund.
VIEWS of SLAVERY, a print, 12 1-2
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.
PROCEEDINGS of the N. E. Convention, held May 1834.
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By Charles Stuart. 38
"RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 3 cts. per sheet.

☞ The above are for sale at the Anti-Slavery Office, Low's Building (third story) opposite the Post Office.

POETRY.

Difference of Color.

God gave to Afric's sons
A brow of sable dye,—
And spread the country of their birth
Beneath a burning sky,—
And with a check of olive, made
The little Hindoo child,
And darkly stain'd the forest tribe
That roam our Western wild

To me he gave a form
Of fairer, whiter clay,—
But am I, therefore, in his sight,
Respected more than they?
No.—'Tis the hue of deeds and thoughts
He traces in his Book,—
'Tis the *complexion of the heart*,
On which he deigns to look.

Not by the tinted cheek,
That fades away so fast,
But by the *color of the soul*,
We shall be judged at last.
And God, the Judge, will look at me
With anger in His eyes,
If I, my brother's darker brow
Should ever dare despise. L. H. S.

Juvenile Watchman.

The Birth-Day Ball.

SKETCH FROM MATTHEW 14, 3—11

Fair was the costly pageantry
In Herod's palace hall;
The lights streamed upward fair and free
On mirrors bright as summer-sea,
And jewels flashed all gloriously,
To grace the Birthday Ball.

Matrons in courtly robes were there,
Gorgeous as Autumn-flowers,
And blooming maids as gay as fair,
And Romans proud, with haughty air,
And courtiers emulous to share
The brilliant festal hours.

And she was there, in Queenly state
With darkly-gleaming eye,
Herodias—she whose cruel hate,
Had closed on him the prison-gate,
Who dared denounce the sinner's fate
Though clothed with royalty.

And Salome, with brighter glance,
And lighter, lovelier air,—
Like Queen of Sylphs she led the dance,
Illusive as the foot of chance,
Her whole soul lost in pleasure's trance
She shone a meteor there.

The golden Goblet sparkled high,
And high the revel ran,
And madness flashed in Herod's eye,
His right hand pointed to the sky,
'My kingdom at her feet shall lie,
'Ask what the damsel can.'

'Make room, make room!'—The rosy dye
From many a cheek retired,
And vision failed from many an eye—
A brawny form was passing by,
With golden charger raised on high;—
The gift the maid required.

In jeweled fingers, frail and fair,
Its wreathen rim she took,—
Over her round arms, white and bare,
Flow'd down the Baptist's grizzly hair,
And on her face in meanless stare,
His sightless eye-balls look.

Yet, with a steady foot she paced
The brilliant palace hall,
She sought the couch her mother graced
By Herod's guilty arm embraced,
And at her feet the charger placed,
The gift of Birth-day Ball! ELIZA.

Christian Mirror.

MISCELLANY.

Emigration to the West.

A late number of the Western Monthly Magazine, gives the following graphic and entertaining picture of western 'notions' and western emigration. Its fidelity will readily be conceded by every one who has fished in a tributary of the Mississippi.

Wherever a traveller chances to wander over the wide West, he encounters parts of this army of emigrants moving towards the setting sun. 'The cry is still, *they come*.' Along the whole chain of the Alleghany ridge, they may be seen crossing into our valley, by every pass which nature or art has rendered practicable—they ascend in steamboats from New-Orleans—and whenever the art of flying shall be discovered, which in the natural order of things must be soon, they will be wafted by every eastern wind, and darken the air like flights of pigeons. And let them come. There is room enough for all, and they can never eat us out of house and home. The universal Yankee nation might be conveniently settled upon the plains of the Illinois, and all the free whites that can be spared from the south, would find elbow room in Missouri.

We have seen them at this time of the year strung along the roads of Illinois, in such numbers, that there appeared to be no end to the long cavalcade. Here is a little train of wagons loaded with furniture and farming tools—the owner, a stout, sun burnt man, walks before—the wife and children are stowed among the baggage—the tall girls, and the great, muscular boys, each with a rifle on his shoulder, are strolling in the rear. They are from Tennessee. At night they halt by a spring, or on the bank of a stream, a great fire is kindled, the beds and pallets are spread upon the ground, and after a hearty supper, the whole family repose comfortably in the open air. There is another party from the same State; they are more wealthy; the men ride on horseback, the females are in carriages or on horses, and there is a train of negroes—they are going to Missouri. Here is a family from Kentucky—they are much like those that have just passed, except they are better fixed—they carry more household goods, and are a grade further advanced in their notions of comfort. All these that we have described are reputable farmers; who will enrich themselves, and do credit to the State.—There is a band of a different character. Several families are together—not because misery loves company—for wretched as they seem they are as happy as others. They are all on foot, except a decrepid matron, who is mounted on a lean pony with a child in her lap, and a half naked, wicked boy behind. The 'plunder' is carried in the ox-cart. They carry axes, guns, and knives, and are a half clad, hungry, ferocious looking set, who, in Europe, if not taken up for robbers or gypsies, would be arrested for the crime of poverty. Yet except their poverty, and the indolence which produced it, there is no harm in them. Among them is a widow and nine children, all barefooted and bareheaded—she left 'her man' lately, finding it hard to get along in North Carolina. A little covered wagon is seen, a creaking, crazy affair, almost worn out, drawn by one horse, whose last debt to nature seems to be nearly due. Within are seated a young man and woman—they are man and wife, and are as like each other as two peas—they have had the ague regularly every year, and are as sallow as a dried cornstalk. They have no property along, nor any baggage—nothing but the horse, the wagon, and their two selves; and they seem to have reached that part of the journey of life which the Justice of the Peace who married them alluded to when he said 'for better for worse.' They meet a gentleman who happens to be a lawyer in his circuit—the man hails him, and stops his lean pony, who straightway pokes down his head, and falls to cropping the tall grass. 'Stranger, can you tell of a good place to settle?'

'Oh, yes—it's all good here—you can't go amiss.'

'I want to find a good piece of land that belongs to Congress.'

'Then you have come to the right place, for Government owns nearly all that you see unimproved.'

'Well; I reckon, stranger, it would be no harm to settle down a'most any where, and build a cabin?'

'None in the world—where did you come from?'

'From North Carolina.'

'How long have you been coming?'

'Three weeks.'

'Where did you intend to go when you started?'

'No where in particular. Me and my wife thought we'd hunt a place to settle. We've no money, nor no plunder—nothin' but jist ourselves and this nag—and we thought we'd try our luck in a new country.'

'You are right,' said the lawyer, 'go ahead—you are just the man for a new country. Take possession of the first good tract that you find vacant, and fall to work.'

Sometimes a dozen or twenty of these companies collect in the evening at the same camping ground. They kindle their separate fires, and circle round them. Whole acres are covered with beds, tents, wagons, horses and cattle. The men mix together, the women interchange civilities, and the whole scene is of lively and picturesque interest. While the weather is open, there are few hardships to encounter in such a journey—but occasionally it rains. The sun sets behind a cloud, the wind changes, and cold driving showers pelt the defenceless travellers. They cannot travel in such a storm. Some crawl into their carriages and wagons, some make shelters by suspending sheets and coverlets upon poles—and some fare no better than the domestic animals who turn their backs to the wind, droop their heads, and stand in patient submission, while the rain is dropping from their shivering sides.

In the meanwhile, all the taverns and houses of entertainment are crowded with strangers of another class—gentlemen travelling on horseback—families who are not accustomed to 'camp out'—merchants, lawyers and wealthy farmers—all floating along in the great stream of emigration. They are mostly from the south and west. But where is Jonathan all this while? He is on his way—no mistake about him—wherever there is money to be made by hard labor Jonathan will find out the place. But he has no notion of 'camping out,' and travelling by land is expensive to those who stop at taverns. He counted the cost before he came forth to this warfare. He traced the various routes upon the map, read all the books touching the subject he could borrow, and wrote to divers Post Masters in the West, with whom he could correspond without the expense of postage. He even strained a point, and paid the postage on a few letters of inquiry.

We could show some that afford admirable specimens of Jonathan's inquisitive nature and prudent foresight—one in particular which contained, if we remember right, seventy-six distinct queries, the answer to which would have filled a volume as large as a dictionary. Jonathan, therefore, not only knows where he is going, but has ascertained the cheapest route, and the most eligible conveyance. He is floating quietly along the lake, or patiently meandering the Ohio. To look at him you would not suppose him worth a cent—nor does he care what you think about the matter—he has Nicholas Biddle's passport in his pocket and he knows that no man can stop him. He has sold all that he had, and put the whole concern in his purse. He might ride in a coach and four if he chose, but has taken a deck passage in a steam boat. He is a small, active, grave man—and most probably hath been a deacon. That decent, neat old lady in spectacles, is his wife, and a worthy lady she is. But she is terribly scared. With what earnestness she begs the captain not to go too fast, nor to let the boiler explode—and with what interest she inquires about snags, alligators, fevers, wolves and Indians! Poor lady, she will never become acclimated, and never like the west a whit better than she does now; she is too old, too degenerate, and too good to get better. There is more hope of those rosy girls, with plain, close bonnets, and large travelling baskets in their laps. They have come to the west to do good—and they will succeed—they will teach school for six months, which is a very good thing, and then they will get married, which is better—for them. Those slim, young men, 'so melancholy and gentlemanlike,' are graduates, and their conversation is of the moral depravity of ignorance, and the intellectual destitution of the west.—They are going to supply some of the waste places. The difference between them and the worthy deacon aforesaid, is, that he is diligently trying to learn, while they are as zealously attempting to teach. The contrast is that between youth and age—between the young scholar and the old farmer.

Thus they are filling up the west from abroad, and thus they are moving and circulating, and changing places within the west. But our broad valley is not wide enough, for the operation of this enterprising spirit, and there are Alexanders among us, who, having overrun every known field of ambition, are sighing for new worlds to conquer.

REMARKBLE FACT. In the last number of Silliman's Journal, is an article "On Currents in Water." It is asserted that if a tub or other vessel be filled with water and a hole made near the middle of the bottom to discharge it, the water will acquire a rotary motion from West to South, or opposed to the apparent motion of the sun, and if means are used to produce an opposite motion, upon withdrawing those means, the former direction will be resumed. This cannot be the effect of chance, but of natural laws constantly operating.

Texas.

Correspondence of the New-York American.

BRAZORIA, Texas, 24th March, 1836.

All our settlements, situated between the river Nueces and los Brazos, San Felipe de Austin included, are overrun by the Mexican troops, who give no quarter to those who fall into their hands with arms. They are expected here every hour; but I shall not wait their arrival. About two thousand families are deserting their homes, leaving behind their cattle, slaves and stock. Most of the slaves are deserting their masters and joining the Mexicans. You are well aware that a great number of these poor wretches have been imported within the last six months from Cuba, Louisiana and Alabama; but I feel happy in stating that slavery is at an end in Texas, as the following decree was circulated in all the settlements occupied by the Mexicans:

'His Excellency, the President of the Republic, Commander in Chief of the Army of Operations in the Territory of Texas, under date of the 16th inst., from San Antonio de Bexar, has issued the following

DECREE.

'Whereas, a great number of colonists, in contravention of the laws and institutions of the Mexican Republic, which expressly forbid slavery and the slave trade in all its possession and territories—availing themselves of the state of bondage, ignorance and almost destitution in which slaves are generally to be found in some of the States of the United States—found the means of importing, by sea and by land, and keeping in slavery, a great number of colored people, thus entailing that disgraceful system upon our country; Resolved,

1. The laws and institutions of the Mexican Republic on slavery and slave trade shall, from this day, remain in full force in the whole Territory of Texas.

2. In compliance with said laws, the persons of all colored people, of both sexes, are from this moment declared free, and this whatever may be the nature of the contracts which bind them to their masters; should said contracts be, in a direct or indirect manner, contrary to the existing prohibitory laws of the Republic on slavery and slave trade, in which case they shall be considered as null and of no value.

3. Colored people, who may present themselves to the military governors or commanders, claiming the protection of the Mexican laws, shall be protected, allowing them their freedom, as well as the faculty of settling in whatever section of the Republic they choose, providing them with the necessary passport.

6. Those who shall, hereafter, contravene the Mexican laws on slavery and slave trade, shall incur the penalties prescribed in the latter.

San Felipe, 20th of March, 1836.

Signed, PERFECTO DE COS.'

The foregoing document, and the circumstances related in the letter from Brazoria, present a serious question for the colonists of the Texas. We see but one way left for them—namely, to meet the Mexicans with their own policy, to enfranchise their slaves, make them their friends, and put arms into the hands of those who are willing to defend the new republic. It will be next to impossible for the settlers to think of effecting the independence of the Texas, and yet retain their slaves. The colored population will be under a perpetual temptation to desert their masters—the moment a slave is brought into the province he will run away—he will settle among the Mexicans, where he will be on a footing, not only of civil, but social equality with his somewhat lighter complexioned neighbors—or he will join the Mexican ranks, and swell the number of those forces which have already desolated so large a part of the Texas.—*N. Y. Evening Post.*

Correspondence of the N. Y. Journal of Com.

WASHINGTON, April 25.

The Mexican minister here has received official information of the state of things in Texas. His advices confirm the general truth of the late accounts from that quarter. There remains no doubt that Santa Anna is sweeping every thing before him in Texas, and that he will drive the Anglo-American settlers out of the country. It is much to be apprehended, also, that he will stir up the Camanches and Pawnees to hostilities both against the Texians and the United States. The prowess of the Mexican forces has certainly been underrated by the Texians, and they now verify the old adage,—'a despised enemy often makes a bloody battle.' The fact is, that the Mexicans have been accustomed to warlike employments almost from their childhood. For many years that country has been in a state of turmoil and commotion, during which time, every man was accustomed to arms. Many of Santa Anna's troops are mountaineers, who are brought up as brigands, and are capable of any degree of hardship that humanity can bear.—On the whole, I imagine that Santa Anna's force is as effective as any that could be brought to operate in that country.

Intelligence from Texas, via New-Orleans, tends to confirm the report of the destruction of Col. Fanning and his 400, who had garrisoned the fort at Goliad. They had scarcely marched six miles from the fort, when they were overtaken and surrounded by the Mexican cavalry, and probably all cut to pieces except a small advance guard, which escaped.

Acquittal of Dr. Crandall.

Dr. Crandall has undergone a ten days trial at Washington for an alleged attempt to create insurrection among the blacks. On Tuesday the jury brought in a verdict of not guilty. Dr. Crandall is a naturalist, and the principal presumption against him arose from having in his possession a file of old abolition newspapers, destined to preserve the dried specimens of plants gathered in the vicinity of Washington. Our readers will recollect the brutal fury with which he was attacked by the mob, who would have torn him in pieces but for the police officers who defended him at the peril of their lives. He remained in prison eight months, waiting for the popular rage to subside in order that he might have a chance of a fair trial. We understand that the testimony left no question of his innocence.

[From Zion's Watchman.]

TWO HUNDRED AND FIFTY METHODIST PREACHERS SHUT OUT OF OUR CHURCHES ON THE WEST CIRCUIT, IN THIS CITY!!!

How is the gold become dim! how is the most fine gold changed!

Will our readers believe it! Will they not pronounce it a dream, when we tell them that the Board of Trustees of the West Circuit in this city, on the evening of April 20th, 1836, passed a resolution requesting the preacher-in-charge, hereafter not to invite any preacher, known to be an abolitionist, to preach in either of our churches on that circuit!!!

And little did the pious, meek, devoted A. D. Merrill imagine, when he was talking so sweetly about loving God and reaching heaven, in Green street church, on the evening of the 17th inst., that within four days, in that very church, a company of his brethren would be found deliberating upon the *expediency* of excluding him, and every other Methodist preacher in the land, known as an abolitionist, from the Methodist churches on the West circuit in this city! Little did our beloved brother Storrs imagine, when, on the Sabbath above named, he was attempting to show, as he did most eloquently, in the Eighteenth-street church, "*The duty, safety and happiness, of obeying God, at all times and under all circumstances*," that he was pleading the cause of Methodism,—the cause of God, for the last time on the West Circuit in this city! Nay, little did he imagine, that he himself would be spoken of as a "fool or a madman," for preaching that sermon, or that his advocating such a doctrine would be made one ostensible reason, for closing against him and some hundreds of his brethren, the doors of our churches on one of the Circuits, in this city!

But, we forbear to enlarge on this circumstance at the present time. The Lord bless our dear brethren, the Trustees of the West Circuit! We can pray for them with much more safety than we can trust our pen, upon this subject.

EDWARD BRACKETT,

Fashionable Hair Dresser---Low's Brick Block, nearly opposite the Post Office,

HAS just received a good assortment of FANCY GOODS; Combs, Hair Work, &c.—such as French Frizetts, Curls, Ringletts, Braids of Long Hair, Curl and Puff Frizetts, Gentleman's Wigs and Top-pieces.

COMBS;

Shell Wrought Side; Plain do., various sizes; Silver, large and small sizes; Silver Top, large and small; Japan and Brass, wide and narrow top; Wrought Horn Side; Plain and Gilded Teeth; Twist, Neck and Long; Ivory Dressing; Horn do; Ivory Pocket.

Rogers' Imperial Stocks; Cravat Pads; Satin Bosoms; Dickies. PERFUMERY, all kinds.

Oreordians, Music Boxes, Pearl Slides, Beads, Wallets; Hair, Shaving and Tooth Brushes, Razors, Penknives, Razor Straps, Shaving Boxes, old Windsor Soap.

ALSO—Children's Willow Carriages, Toys, &c.

Concord, April 23, 1836.

CO-PARTNERSHIP NOTICE.

THOMAS W. THORNDIKE having taken AMOS C. WARD as a partner in the

CARRIAGE MAKING BUSINESS

will conduct said business under the firm of *THORNDIKE & WARD* at the old stand on Main street.

☞ Thorndike & Ward having engaged experienced workmen in the different branches of Carriage making, feel no hesitation in tendering their services to the public with the assurance that their work shall be executed in a faithful manner, good style, and on reasonable terms.

Stage-Coaches, Chaise, and other carriages repaired and painted as above.

THOMAS W. THORNDIKE,
AMOS C. WARD.

Concord, 3d mo. 7th, 1836. 3m

BOW CANAL.

THE Proprietors of the Bow Canal are hereby notified that their annual meeting for the choice of officers will be holden at the Phœnix Hotel, in Concord, N. H. on WEDNESDAY the 25th day of May next, at ten o'clock in the forenoon. GEORGE KENT, Clerk.

a 23

TO LET, a front Chamber in Low's Building. Inquire at this office. 8tf

LECTURES
OF
GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington street, Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTHWICK, Esq., the advocate of the pro-slavery party in England. This work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world.

CONTENTS.

I. A brief History of Mr. Thompson's connexion with the Anti-Slavery cause in England, and the reasons which induced him to visit the United States.

II. Speech delivered in the Wesleyan Methodist Chapel, Irwell street, Manchester, England, being a Reply to Mr. Borthwick's Statements on the subject of Slavery. London: J. Hatch & Son, 187, Picadilly; 1832. The subject, in this Lecture, is discussed on the principle of 'RIGHT BETWEEN MAN AND MAN.' The Reporter says: 'The moment Mr. Thompson was recognized, walking along the aisle towards the vestry, a burst of applause immediately proceeded from the auditory. Precisely at seven o'clock he ascended the pulpit, accompanied by the Boroughreeve, William Hill, Esq., Mr. Peter Clare, one of the Secretaries of the Anti-Slavery Society, and by Mr. James Everett, one of the members of the Committee. To the latter was assigned the office of arranging and handing to the Speaker the documentary papers requisite to support the great cause of humanity. The large and beautiful Chapel was crowded with a highly respectable auditory; and never was a speaker more enthusiastically received—more attentively heard—more feelingly responded to.

III. Discussion between Mr. Thompson and Mr Borthwick, held at the Royal Ampitheatre, Liverpool. The discussion was continued six evenings with unabated interest. The Liverpool papers state, that although the house would accommodate 4000 persons, yet every evening many hundreds were unable to gain admission.

IV. Lecture, delivered Tuesday evening, September 20, 1832, in the Irvell street Chapel, Salford, Manchester. This lecture was delivered soon after Mr. Borthwick, the West Indian pro-slavery advocate, had publicly said, that he would follow Mr. Thompson 'from place to place, like his evil genius.' The following question is discussed in this Lecture: *Can any circumstances justify man in holding his fellow-man as property?* 'The lecture,' says the Reporter, 'was announced to commence at seven o'clock. The admission was by tickets, for which there was an unprecedented demand. As early as five o'clock the doors were surrounded by a number of most respectable persons, and by half-past six the chapel was crowded by one of the most respectable auditories ever witnessed either in Manchester or Salford. We observed a considerable number of the Society of Friends present. At twenty minutes before seven, Mr. Thompson was recognized walking down the aisle, attended by several of his friends, and was greeted with enthusiastic cheers. A few minutes before seven, W. Hill, Esq, the Boroughreeve, entered, and was loudly cheered. Precisely at seven o'clock, Mr. Thompson, accompanied by the Borough-reeve and Mr. Peter Clare, left the vestry and ascended the pulpit stairs. Mr. Thompson came to the front of the pulpit, bowed respectfully to the assembly, and was received with immense cheers, which lasted a considerable time.'

V. Speech of Mr. Thompson, at the great Anti-Colonization Meeting, held in Exeter Hall, London, July, 1833, James Cropper, Esq., in the Chair. The following resolution was offered to the meeting by Mr. Thompson and unanimously adopted:

'*Resolved*, That the colored people of the United States, fully aware that the object of the American Colonization Society is not their improvement and happiness, have declared their detestation of it in the most solemn and public manner; that that oppressed people have our heart-felt sympathy;—and that the principles and efforts of their advocates, the Anti-Slavery Society of New-England, have our cordial approbation.'

☞ The work contains 200 pages, and may be had at the Anti-Slavery Rooms in New-York, Providence, Boston and Concord.

☞ **NEW WORKS.**—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

DR. NATHL WHEET.
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, performer of I. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents per bottle.

Concord, June 7, 1836.

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.